CHAPTER XIV

THE MAHARAJA AS AN ADMINISTRATOR (*continued*) —DEVELOPMENT OF MATERIAL RESOURCES OF THE STATE.

WITH the combined objects of providing more work and ensuring the greater wellbeing and security of his people and of obtaining more money with which to carry out his plans for improvement, Maharaja Sri Ram Chandra let slip no opportunity for developing and exploiting the material resources of the State, and it must here be remarked that he had no selfish object in this desire to improve the State finances. For his personal expenditure he took only a modest sufficiency, a bare three or four thousand rupees per month. Practically the whole income of the State was spent from year to year in improved methods of administration, public works, and schemes of development, and so though in his time the revenue increased from about four lakhs to over three times that amount, none of it was wasted on vain show or selfish indulgence. His finance was conducted on sound lines. The budget, including the civil list with his own allowance as estimated for his requirements during the year, was

annually considered and passed by his Council and was rigidly adhered to, while provision was made against future emergencies such as flood or famine by setting aside for investment each year such amount as was not required for current expenditure. At the time of his death the sum so invested on account of the State amounted to over eleven lakhs, all held in sound securities and drawing good interest. It was not unprofitably hoarded away in the treasury or in the form of ornaments and jewels, but was employed usefully elsewhere and steadily increasing until such time as it might be needed for use in the State.

The forest and mineral wealth of Mayurbhanj are its chief assets apart from the ordinary products of cultivation, and the Maharaja spared no pains to foster the development of these in the best and most profitable way. The forests had in bygone days been practically wasted, being ruthlessly cut down and burned for the extension of cultivation, or, where exploited for the production of timber, so hacked about and cleared away as to render them useless for any other purpose in future save the provision of firewood. In short, the methods then prevailing would in no long time have resulted in the complete disappearance of the jungles, as has happened in so many places in India, with the inevitable result of deterioration of the climate and soil, to say nothing of the loss to the people of timber

for agricultural and household purposes and to the State of a permanent source of income. The Maharaja saw at once that it was necessary in the interests of the State and its inhabitants to prevent this disastrous possibility, and with this object set about the creation of a separate Forest Department. In 1894 he secured the loan from Government of the services of Mr. C. C. Hatt, Deputy Conservator of Forests, who drew up an exhaustive report on the forests of the State and prepared a preliminary working plan for a small portion of it, about 88 square miles. Thereafter a well-organised Forest Department was gradually formed to arrange and control all forest matters on the model of the forest administration prevailing in a British district. Prior to this systematic organisation, the revenue from forests never exceeded Rs. 30,000 per annum. Before the close of Sri Ram Chandra's rule, it had reached the sum of two and a half lakhs, and this not by ruthless and indiscriminate felling for sale nor by imposing on the raiyats excessive or unaccustomed charges for the wood they might legitimately require for use in their houses and fields, but by a sound system of royalty and export duties and by careful and scientific exploitation, through the granting of felling leases to approved contractors, chief of whom were Messrs. B. Barooah & Co., who, in the last ten years, have done more and better forest work in the State than any one else.

The income from timber, large though it is, is not nearly so great as it might be were better facilities for export available. In early days the Maharaja had tried to overcome this difficulty by working the forests himself, and for this purpose established a completely equipped saw mill at Bangriposi, near the principal jungles; but owing to the difficulty of transport the scheme ultimately proved unremunerative and was abandoned. It was with the object of providing an efficient means of export that the Maharaja in conjunction with Mr. Barooah formulated a project for extension of the State light railway into the Simlipal Hills, where the best and largest quantity of sal and other timber is to be found, and it was indirectly in connection with the advancement of this scheme that he met with the accident which resulted in his death. It would have been a source of intense gratification to him to have seen the inauguration and construction of this railway extension, which is now well on its way to completion and will, in conjunction with the lease of the whole Simlipal forest area to Mr. Barooah projected by the Maharaja and now finally sanctioned, open out an immense source of revenue and provide employment for numbers of people for generations, to come. The careful policy of exploitation combined with conservation initiated by him, will further result in the reafforestation of large areas previously denuded and the regeneration of forests already

spoiled, and secure for the future not only a constant supply of timber for sale outside the State, but an adequate and perpetual provision for the household and agricultural requirements of its inhabitants.

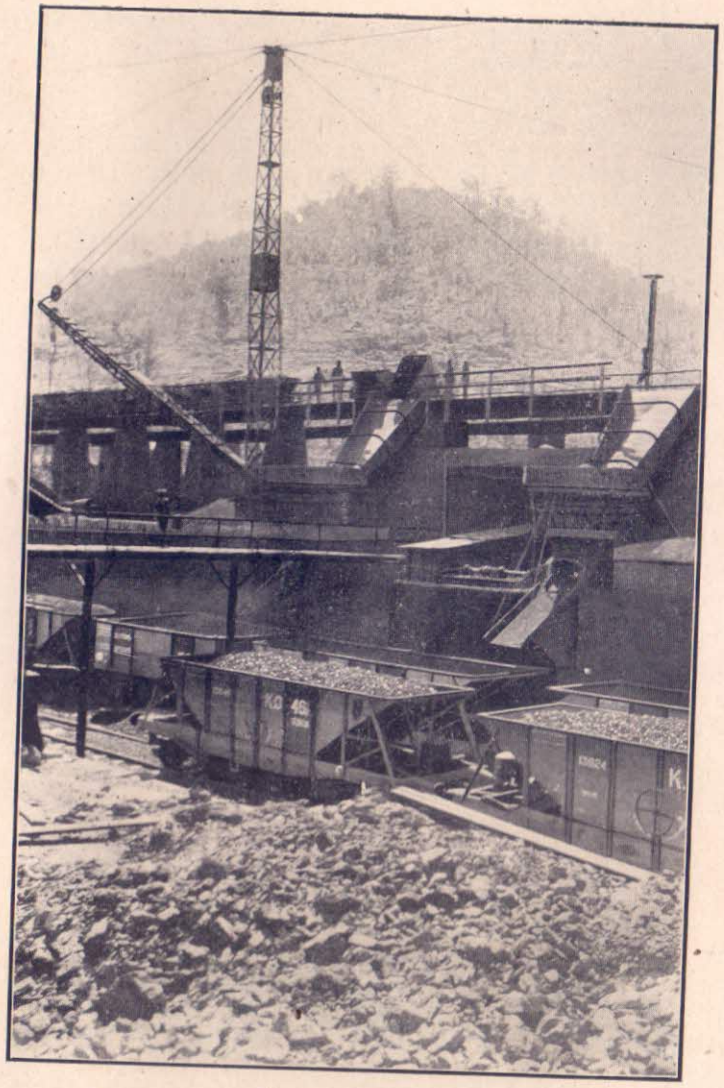
As regards the mineral wealth of the State, it was known previously that valuable minerals existed, but up to this period only local use had been made of them. Rough utensils had been made of pot stone and soapstone and sold by the stone cutters at the bazaars in the neighbourhood. The Santhals employed the stores of red and yellow ochres for the decoration of their houses. The flagstones of the Kuliana quarries made good flooring for the State buildings and grindstones for the pounding of curry and spices. Gold washing afforded a somewhat precarious livelihood to a number of families in Bahmanghatti and elsewhere, and the local blacksmiths made a very good quality of iron from the ores which are found in abundance all over the State. But no one had hitherto done anything to ascertain the extent and value of these various deposits nor to develop their potentialities commercially. It was left to Maharaja Sri Ram Chandra to recognize their possibilities, and it is due to his fertile and versatile genius that a way was opened for and a beginning made of their full development.

In 1903 the Maharaja secured the services of Mr. P. N. Bose, B.Sc., F.G.S., to make a geological survey of the State with the object of discovering the location and estimating the extent of deposits of minerals of commercial value. This survey was never fully completed, but enough was done to prove that the deposits of iron ore in particular were of enormous extent and almost unequalled purity. Negotiations were opened for leasing out the iron ore areas and a prospecting lease was ultimately granted to Messrs. Tata and Sons, who commenced boring operations in Gurumahisani and Sulaipat Hills in 1906. The field was visited in that year by Messrs. Perin and Weld, the American experts, who pronounced the ore to be of excellent quality, second perhaps to none in the Asiatic Continent. The supply was reported to be practically inexhaustible, the "floats" that were visible on the surface being sufficient for the consumption of a large number of years. Proposals for floating a company in England were then made, and a survey for a broad gauge railway to connect up the mines with the Bengal-Nagpur Railway at Sini was commenced in 1906. For various reasons, however, these proposals did not fructuate in their original form. Ultimately Messrs. Tata and Sons took up the flotation of a company in India, and in 1908 made survey and cleared jungle for the construction of the buildings and plant necessary to work the

deposits at Gurumahisani. In the same year the final arrangements were made for the construction of a railway from that place to Kalimati on the Bengal-Nagpur Railway; and by 1911 everything was completed and work on the mines was in full swing. Now the Iron Works of the Tata Iron and Steel Company at Sakchi are the most important and largest single manufacturing concern in India, and they draw the whole of their enormous supply of ore from the Mayurbhanj State.

The other results of the geological survey showed that gold, mica, asbestos, steatite, ochres, limestone, kaolin, and building and ornamental stones of various kinds were to be found in Mayurbhanj. Of these the most attractive was naturally gold, but though this was found in alluvial deposits no trace of the original lodes was at that time discovered. Prospecting leases for the precious metal were granted to some persons, but it was found that the alluvial gold was not sufficiently rich to pay for extraction on a commercial scale. Prospecting parties are now at work trying to discover the original lodes and there is some hope of their success.

Prospecting licenses were also issued from time to time for exploration of the other minerals named above. Of these, soapstone, granite, and flagstones are the only ones that have been commercially developed so far.



Crushers and Siding, Gurumahisani Iron Works.

A Calcutta merchant took a lease of the soapstone and pot stone quarries and exports a considerable quantity of utensils and ornaments made of these minerals, and the Bengal Granite Company took a lease of the granite quarries along the Gurumahisani-Kalimati Railway and does considerable export. In 1906 a prospecting license for building and ornamental stones, limestone, ochres, and kaolin was granted to Messrs. B. Barooah and Patrick Gow. This firm exhibited a number of samples of these minerals at the Calcutta Industrial Exhibition and was awarded a gold medal for ornamental granite and a silver medal and certificates for the other exhibits, but so far no serious effort has been made to exploit these. It is hoped that their development may be made possible by the extension of the railway now under construction. As for the mica and asbestos mentioned in the geological report, further exploration is required to show whether or not these exist in workable form and quantity.

Mention must also be made of the Mayurbhanj Electric Scheme as showing the avidity with which the Maharaja seized on opportunities for developing his resources and the perseverance with which he investigated their possibilities. The scheme owed its inception to Mr. J. A. Martin, L.C.E., the State Engineer, and was based on the facilities offered by the natural formation of the gorges and falls

of the Burabalong river for the generation and storage of hydraulic power. The river descends from the Simlipal plateau in two falls of nearly 600 feet and thence passes through a valley about 4½ miles in length, narrowing towards the end in the Kusumbandh gorge, the walls of which being almost perpendicular and of hard rock make an ideal spot for the construction of an enormous dam. A general survey of this natural available hydraulic power in the State was made in February, 1907, under the supervision of Mr. C. H. Douglas, A.M.I.C.E., and thereafter a careful survey was made of the Kusumbandh gorge and the water-power available throughout the year from the Burabalong falls. The results were so encouraging that the British Westinghouse and Electric Manufacturing Company executed an agreement in 1908 for the generation of electric power from this excellent source, the idea being to supply electricity to Calcutta and other centres, but the difficulty and cost of transmission of the current over such long distances and other hindrances prevented at that time the further development of the scheme, which, however, remains an active possibility of the future.

CHAPTER XV.

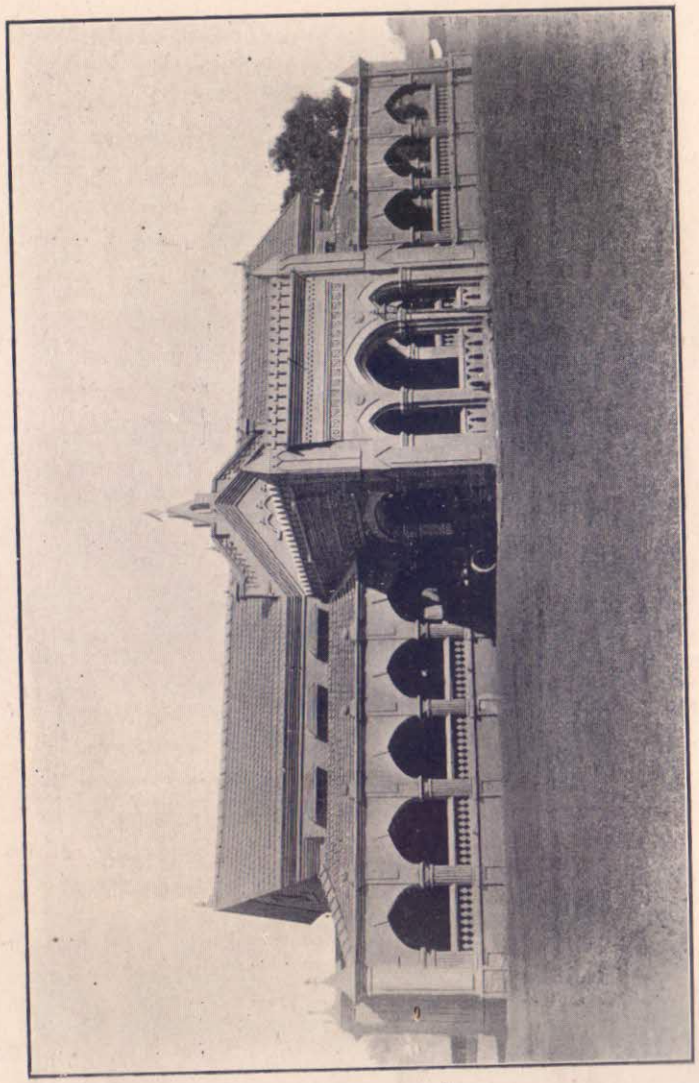
The Maharaja as an Administrator (*concluded*) —Public Works—His Chief Officers—Appreciation of His Work.

It will be readily apparent that the many-sided activity of the Maharaja in his reform and elaboration of the administration and his development of the material potentialities of the State necessitated a corresponding activity of the Public Works Department to keep pace with the constant need for providing new and improved buildings, roads, bridges, the railway, irrigation works, and the like. Nothing is more striking in the growth of the State during the Maharaja's rule than the constant increase from year to year in the number and improvement of public works of all kinds. The annual expenditure under this head alone grew from about half a lakh at the beginning of the period to close on four lakhs at its close,—a sum about equal to the total income of the State at the time the Maharaja assumed control. From being a roadless tract without any buildings worthy of the name, the State was opened out with a network of roads connecting all places of importance with

each other and with the outside world, and provided with good and substantial buildings for the accommodation of all branches of the administration and the residence of officers and their convenience on tour, so that it can now challenge comparison in this respect with any of its neighbouring districts and is far ahead of its sister States. It is not possible nor desirable to describe in minute detail the many useful works carried out by the engineering department, but a short sketch of the main achievements may prove interesting.

The main buildings erected for administrative and other purposes comprised a complete and commodious group of offices, well built, in stone, to accommodate the whole of the judicial, executive, and other departments at Sadar, which had heretofore been obliged to find cramped and unsatisfactory quarters in odd corners of the Rajbati and elsewhere. Good office buildings were also erected at the headquarters of each of the three subdivisions with the necessary complement of police stations, schools, and dispensaries. Quarters were built at Baripada for such of the higher officers of State who had no houses of their own, and were leased to them at a low rate of rent proportionate to their pay.

Reference has already been made to the magnificent King Edward VII. Charitable Dispensary at Baripada, the erection of which was in progress at the time of the Maharaja's death; besides this there



Victoria Diamond Jubilee Institute, Baripada.

were six other dispensaries built in the State, of which five were substantial and suitable brick structures. The police station at Baripada, which was being remodelled and enlarged in 1911-12, is a fine building; and the jail, which is capable of accommodating over 300 prisoners calculated according to modern requirements of space, is as good and well-conceived a structure of the kind proportionate to its requirements as can be found in India. Besides all these and other edifices, there were over 30 inspection bungalows erected at suitable spots throughout the State for the convenience of touring officers and travellers. Mention must also be made of the fine High School at Baripada with its large lecture-room; and of the Victoria Memorial Institute, a picturesque building erected in memory of the late Queen-Empress, which comprises a fine hall, a good library and reading-room, and a most interesting museum wherein are displayed many relics of antiquity and samples of all the modern products of the State.

During this period 502 miles of road were constructed, of which 149 miles were metalled and 353 miles were gravelled or katcha roads, and such roads as existed from before were widened and improved, so that now it is possible to drive or motor to most parts of the State. The most important and costly means of communication, however, which was designed and carried out by

the Public Works Department was the light railway from Rupsa to Baripada, the opening ceremony of which has already been referred to. It was very evident to the Maharaja that the State could never do justice to itself unless it had free access to the outside world for trade, and as soon as the Madras line of the Bengal-Nagpur Railway was opened he set about connecting it with his capital town by rail. The line, which is 32 miles long, was entirely constructed from State funds and by the State engineers, and reflects the greatest credit on the enterprise of the Maharaja and the skill of his staff. It gave the greatest possible incentive to the development of all kinds of activity in Mayurbhanj, and has added many times its cost to the prosperity of the people.

Another subject in which the Maharaja was keenly interested was irrigation. The surface conformation of the greater part of Mayurbhanj is such that, while it lends itself peculiarly to the construction of irrigation reservoirs and channels of all classes and dimensions, it is not possible to get the best results out of the higher lands unless means of irrigation are provided. Numbers of small earthen bundhs have been constructed by the raiyats themselves, the State paying such proportion of the cost as was needed to help them. Larger earthen bundhs with masonry outlets, too big and expensive to be constructed by the raiyats, were made by the Public Works Department and,

taken together, irrigate a large area. But the Maharaja recognized that while such works were necessary and useful, they could never provide even a small proportion of the irrigation necessary to bring the greater part of the State under the best cultivation and secure the whole from the possibility of failure of crops through drought. So he contemplated and began the construction of a system of masonry dams with an elaborate network of canals and distributaries, of which two, the Baldiha and the Haldia Schemes, were nearly completed, at a cost of over six lakhs of rupees, by the time of his death. The main canal from the Baldiha reservoir is over 8½ miles long and the Haldia canal is over 6 miles long, and the two systems now irrigate 2,364 and 2,243 acres of land, respectively, and are gradually being extended. These schemes only formed part, however, of an extremely ambitious project which the Maharaja had in mind, namely, to dam the Burabalong river near the point of its exit from the hills and thence irrigate the greater part of the Sadar Subdivision. This project, while it will be very costly, is not only perfectly sound and feasible from an engineering point of view but will be a source of great profit, not alone from the revenue realizable but more from the tremendous increases in cultivation and improvement of land which will result, and will, moreover, secure a very large proportion of the agricultural land of the State from any possibility

of failure of crops through drought; and though the Maharaja was unfortunately not destined to see his plan carried into effect, it is still being worked upon and there is every hope that it may be brought into full being at no far distant date.

It is not possible to refer to these evidences of the Maharaja's enterprise and energy without connecting them also with the name of Mr. J. Arnold Martin, L.C.E., who, appointed as Chief Engineer of the State in the time of Mr. Wylly, loyally continued to hold the office throughout the rule of Maharaja Sri Ram Chandra, and by his ability, energy and painstaking zeal practically created the Public Works Department of the State and was responsible for the conception, design, and execution of all the work carried out by it during this long period. As a leading member of the State Legislative Council, too, he added much to the soundness of its deliberations by his shrewd common sense and his great experience of the affairs of the State.

It is fitting also here to pay due tribute to the names of some other officers who have devoted the best part of their lives to the State, and without whose wholehearted assistance the Maharaja would not have been able to accomplish what he did. Mr. Kiddell and the part he played in forming the character of the young Chief and guiding him throughout his career have already been spoken of. Another officer with whom the Maharaja first came

in contact at College in Cuttack was Babu Mohini Mohan Dhar, M.A., B.L., who was a professor in the Ravenshaw College and came to Baripada in the first instance as Judicial Adviser to the State and tutor to young Sri Ram Chandra in mathematics and science, and became in turn Superintendent of Education, State Judge, and then Dewan on the death, in 1906, of Babu Prasanna Kumar Ghosal, who had worthily held that post from the time of Mr. Wylly's management. Mohini Babu by his ability, and knowledge of law and procedure, had no small part in building up and maintaining the efficiency of the machinery of administration of the State, and continued to work for it to the best of his ability till failing health compelled him to resign, shortly after the death of his Chief. Among other officers the foremost is Babu Haridas Basu, State Judge, who by his conscientious hard work, his soundness of judgment and strong sense of justice, and the integrity and purity of his character, has won the regard and affection of all who have come in contact with him. Babu Nani Madhub Mukerjee, first as Auditor, then as Examiner of Accounts and eventually as Secretary and Examiner of Accounts, established the Financial Department. His premature death, in the seventh year of his service, was a serious loss and the work passed to the hands of his brother Babu Phani Madhab Mukerjee who, for nine years thereafter until the Chief's

death, ably carried it on. Nor must one forget the names of the men who helped the administration in those early days when Mayurbhanj was not so accessible as it is now, nor its service so attractive. Among these were Pandit Govinda Chandra Mahapatra, tutor to the Maharaja when a minor and later senior assistant State Judge, to whom the Maharaja owed much educationally and otherwise. Babu Ram Narayan Sarangi, State Collector, who worked with thoroughness and uprightness in the Revenue Department almost throughout a generation; and Dr. Purna Chandra Gupta, the founder of the modern Medical Department. Last but of chief importance must be acknowledged, as the Maharaja himself acknowledged, the great assistance given to him by the various officers of Government who held from time to time the position of Commissioner in Orissa and Superintendent of the Feudatory States, and Mr. L. E. B. Cobden Ramsay, C.I.E., I.C.S., who, throughout the last seven years of the Maharaja's life, was Political Agent for the Orissa Feudatory States, and by his zeal on their behalf, untiring energy, and the soundness of his advice and readiness of his assistance, rendered incalculable aid to the Maharaja in formulating and carrying out his policy of reform and improvement on the best lines.

In 1911, Sir Edward Baker, Lieutenant-Governor of Bengal, while handing over to the Maharaja the

Sanad in which the hereditary title was conferred upon him, said:—" For more than twenty years your State of Mayurbhanj has been excellently managed under your own personal supervision, and your administration has always called for and evoked the cordial approbation of Government, and I trust your youthful successor will have the wisdom to follow in your footsteps." Just over twelve months later the Maharaja's career on earth was ended, but its results will live on in Mayurbhanj State. They may be fittingly summarised in the words of the speech delivered by the Dewan, Babu Mohini Mohan Dhar, at a meeting held in Baripada under the presidency of the Political Agent to consider a proposal to erect a memorial to the memory of the late Chief:—

" I knew him for about 24 years, first as my pupil at Cuttack and then as my master in Mayurbhanj, and very few knew him as intimately as I did, and I had the greatest regard for the dearly beloved Maharaja. He was a model ruler, a wise administrator, a noble man of high character, and an ideal gentleman. Justice, progress, and reform were the keynote of his administration. It is known throughout the length and breadth of Mayurbhanj with what care he dealt out even-handed justice and held the scales evenly between diverse classes and clashing interests. When Maharaja Sri Ram Chandra assumed the reins of office he found an

income of a little over four lakhs, but at the present moment the income of the State is thirteen lakhs. Within a span of less than 22 years he increased the revenue three-fold, and he effected this vast expansion of revenue not by recourse to rackrenting, but by fair and equitable assessment. The administration was almost of a primitive kind when he took over charge, but at the time of his death his State, though small, was regarded as one of the best governed native States in India, and there are now well defined laws, rules, and regulations for every branch of administration. The whole administration was built up by him on British lines, and he has left it in a well-organised and highly developed State which met with the applause alike of the public and of the Government. He was recognized as a model ruler by the Government.... The good of his subjects, the development of his State, and reform of its administration were always nearest to his heart, and we all know what hold he had on the affection of the people. He considered himself an officer of the State and helmsman appointed by God. He considered himself the heaven-appointed trustee of the State. A Viceroy thus described what Indian Chiefs should be like: 'Their State is not their private property. Its revenue is not their privy purse. They are intended by Providence to be the working bees, and not the drones, of the hive. They exist for

the benefit of the people, their people do not exist for them. They are intended to be the types, leaders, and examples.' To this description Maharaja Sri Ram Chandra Bhanj Deo fully answered and he came up to this ideal. He never spared himself and never wasted his time, and always worked hard in the discharge of his duties. He was so dutiful that even after the fatal accident which led to his death he wanted to hold a sitting of the Judicial Committee for the disposal of pending appeals, though both his hands were bandaged at the time and he could move about only with difficulty. With difficulty I could dissuade him from doing so.....

"His guiding principle in administration was to choose proper men and invest them with large powers and to combine the best advantages of constitutional government with the best advantages of personal rule. He never considered himself above law but, following the principle in vogue in British India, allowed his orders to be contested in the Civil Courts. His idea was that no man was infallible, and he gladly submitted to reversal of his order by his own Courts and with perfect equanimity admitted his own mistake when the matter went up in appeal to the Judicial Committee of which he was the President. Such cases undoubtedly were rare, but how many Chiefs in India can bear the idea of their orders being upset by their own officers. That he could do so bears

indisputable testimony to his high-mindedness and breadth of view.

"Since his assumption of the Chiefship of Mayurbhanj, education has spread, administration has advanced, income has expanded, the material condition of the people has improved. A railway has been opened and big irrigation works and other important public works executed. He tried his utmost to develop the resources of the State. But for him the Tata Iron and Steel Works, of which the whole of India is proud, would not have been possible. Had he lived long enough to mature and bring into operation the grand electric energy scheme, that would have added another laurel to his fame. Had he not been cut short in the prime of his life, by the cruel hand of death, he would have accomplished many things more. Towards the end of his career the extension of the railway to Tarband and the establishment of the summer headquarters of the Lieutenant-Governor at Meghasani were uppermost in his mind. . . . . .

"The Maharaja preferred his people to himself, and ability, character and merit to kinship. His most cherished idea in life was to work untiringly for the good of the land of his birth and he achieved no ordinary amount of success in that object, so dear to his heart. His high character, sound learning, varied experience, excellent state management, firmness of loyalty to the paramount power,

received recognition from the political officers and the Government, and he was invested with full powers and was honoured with the title of hereditary Maharaja and with the first seat among the Orissa Chiefs at the last Delhi Durbar, and had he been spared longer further honours would have been conferred upon him. . . . . .

"He was remarkable for the assiduity with which he devoted himself to the affairs of his small principality, and he personally attended to the business of the State with a devotion, fund of common sense, justice and impartiality, and a genuine desire for the good of his subjects, which made him loved and respected by all. The death of a ruler of his capacity and devotion is a great and irreparable loss to the people of Mayurbhanj. By his death Mayurbhanj has lost its most brilliant ruler, Orissa has lost its brightest jewel, and India one of its most worthy sons."

CHAPTER XVI.

MAHARAJA SRI RAM CHANDRA AS A MAN—HIS PERSONAL APPEARANCE AND MANNERS—HIS SELF-DENIAL AND SIMPLICITY—HIS SENSE OF DUTY AND JUSTICE—HIS LOVE OF WORK—HIS THIRST FOR KNOWLEDGE—HIS FINE CHARACTER.

"I was not born
"Informed and fearless from the first, but shrank
From ought which marked me out apart from men:
I would have lived their life and died their death
Lost in their ranks, eluding destiny."

THESE lines of Browning aptly describe the subject of these memoirs. Reserved almost to a fault, modest and unassuming, yet he felt that for him to drift with the current could never be. One who knew him intimately all his life recalls his saying during a conversation on the subject of his aims and ambitions:—"If only it could be done without drawing so much attention to oneself." But he conquered his natural shyness, faced his duty boldly, ignored much of the hostile criticism and opposition directed against his measures, and left Mayurbhanj something like he had dreamed and desired it should be.

Maharaja Sri Ram Chandra was not only an exceptionally able and efficient ruler but a man of

rare private virtues, which won for him the soubriquet of Rajarshi, or Saintly Chief. He was deeply enshrined in the hearts and affections of his people, not only because he was a sympathetic Chief, "a guide, philosopher, and friend," but because he was also a prince of men, with a lofty character and moral excellences which surpassed even his intellectual abilities, brilliant though these were. To practise virtue out of necessity, to renounce luxury owing to poverty, and to be unaffected by temptations where there are none, may be commendable but is not heroic; but to annihilate oneself and elevate one's soul in the midst of ease and plenty, to resist temptations at every step, is a brilliant triumph which requires heroic effort and heroic strength, and therefore commands the unstinted admiration and heartfelt homage of all. He who can do this is no ordinary man, but a personality, endowed with supreme moral force and lofty ideals. He is not a recluse but a man of the world, yet above it. His greatness has a unique grandeur because it is the result of unique strength. Such a man was Maharaja Sri Ram Chandra Bhanj of Mayurbhanj. He had his failings and shortcomings as other men have, for no one is perfect in this imperfect world of ours; but his failings were so few and insignificant that the public never heard of them at all and hence they regarded him as an ideal man.

"Tall handsome and majestic, the late Maharaja was by birth, as well as by instinct, a true ruler of men" wrote the "Bengalee" in an obituary notice. "The Indian Daily News" of the 23rd February, 1912, said, "The Maharaja of Mayurbhanj was a man who took a deep interest in his State—an Indian Raja of the new type. Educated at the Ravenshaw College like an ordinary person, he behaved like an ordinary gentleman, never gave himself airs or led any one to believe that he was a Maharaja. Singularly modest and unassuming, he had one intense desire, to develop Mayurbhanj." And in the "Indian Mirror" of the same date we find, "He bore a spotless character and possessed a deep religious disposition. His simple and unostentatious disposition and his sweet temper were equally remarkable. His courtesy and hospitality, together with his inborn sympathy for every human and righteous cause, made him a lovable figure among all classes."

His manner, indeed, was so charming and unassuming and his modesty so great and unaffected, that in his presence one forgot the stiff artificial rules of conventional etiquette, and could talk freely with the Maharaja as with an ordinary gentleman. He knew no pride or condescension, but was affable and accessible to all, even to the humblest chaprassi or to the poorest labourer. His humility was the outcome of his natural temperament

as well as his fine culture, hence his greatness was always marked by gracefulness too.

His self-control was remarkable. "I knew him for 24 years," said the Dewan, "but I never saw him lose his temper." On one occasion the late Babu Nani Madhav Mukherji, his Secretary, seeing the Maharaja carrying his bag himself, scolded his servant Radhu, who lagged a few yards behind, and reminded him to look after his duty lest his master should get angry. "The Maharaja never scolds us or gets angry with us," replied Radhu. "If I fall asleep at night, and if he has any occasion for me, he wakes me up with a gentle touch or generally does not disturb me at all."

One day, during the life-time of the first Maharani, the Maharaja sat at breakfast, but, just as he was about to eat, he suddenly stopped short and left the food untouched. To the Maharani's enquiry as to what was the matter he replied that, if she promised not to take anyone to task, he would explain. She gave the promise as desired and the Maharaja then showed her a small cockroach which had accidentally got mixed up with the rice. He had to go without breakfast that day, but he did not mind it, and attended to his duties as usual. The Maharani was very gentle and good natured and never scolded any one but, seeing that her husband had to go without breakfast, she very gently asked the cook to be more careful in his duties in future.

Full of shame and fear the cook hurried to the Maharaja's office and with folded hands said, "May your Highness excuse my shortcoming this time." The Maharaja kindly replied, "Why have you come to me? Did I say anything to you? Go and attend to your duties with a little more care in future. All people are more or less liable to such shortcomings occasionally." At dinner time that night the Maharaja remarked in good humour to his wife, "Women cannot keep their word. You promised not to say anything about it to anybody yet you could not keep your word."

It must not be supposed from the above incident that the Maharaja was wanting in ideas of discipline. On the contrary he was a strict disciplinarian and spared not even the highest officers of the State if he found them guilty of any laxity of duty; but he possessed in full that inestimable quality of the truly just man of being able to discriminate between unintentional omission and wilful negligence and to apportion punishment accordingly

To quote again from the Dewan's memorial speech, "His self-denial had hardly a parallel. At Baripada he passed his days and nights in a small ill-ventilated bedroom, which was even partitioned with paper. For some years he felt the necessity of building a suitable palace for himself, but at the time of preparation of the budget he always put it off for the future as he could not

deprive the administration of funds for his personal comfort. The Maharaja was a rich man no doubt, but he led a simple and unostentatious life and lived almost like an ascetic. His ideal was plain living and high thinking."

"The Statesman" of 23rd February, 1912, in an appreciation of the Maharaja writes, "He was a man of enlightened views, a strong business ability, and progressive ideas. He was at the same time simple and retiring and never refused help to any deserving object." In commenting on the simple life he led, Babu Khirode Chandra Roy Chowdhuri, M.A., Editor of the "Star of Utkal" said, in an article in his paper of 2nd October, 1912: "In simplicity he surpassed all his brother Chiefs; a dhoti worth a rupee, a mirjai, and a chadar, was his ordinary dress. In addition to this he used to don a panjabi when he went out. One day at the Howrah Station we met the Maharaja at the booking office buying a ticket. In surprise we asked, 'Where are your men, why are you buying your ticket yourself?' The Maharaja smiled quietly and looked on all sides and retorted, 'Where are your men; why are you buying your ticket yourself?' We said 'Your life, Maharaja, is much more valuable. You are the Maharaja of Mayurbhanj worth thirteen lakhs; I live from hand to mouth; what a comparison?' The Maharaja replied, 'Khirode Babu, I have got what I have by an accident of birth.

Your reputation is self-acquired. What a comparison!' We were non-plussed. . . . . .

"In his private life the Maharaja was a Rajarshi; his princely income he spent either for the benefit of his people or for supporting philanthropic movements, himself living the life of an ascetic. He was a vegetarian and a strict teetotaller."

As regards his vegetarianism we are reminded of an incident which occurred on one occasion when the Maharaja was a guest of the humble writer at the marriage ceremony of the writer's daughter, when, according to our family custom, no provision of fish or flesh was made for the guests. The Maharaja was served only with ordinary vegetable food, hence we were taken to task by our elder brother for not making some special provision of fish or meat for him, and made the apology that the Maharaja was a vegetarian. The Maharaja forthwith corrected the statement saying, "No, no, I am not a strict vegetarian; under medical advice I sometimes have to take fish or meat, though I am more fond of vegetable diet." This shows how eager and prompt he was to prevent any false impression from gaining ground. One more anecdote illustrating his simplicity in diet will be interesting as well as instructive. On one occasion, during a tour in the Panchpir Subdivision, he became the guest of the then Subdivisional Officer, Babu Anukul Chandra Roy, M.A., B.L. Anukul Babu called

the Maharaja's cook and asked him what provision he had for his master. Madhu opened a small bundle which revealed some mushrooms and pieces of dried cauliflower and some boris. "Is that all, Madhu?". "Yes, sir" replied he. "Of course we have rice, pulse and a little ghi besides, but no fresh vegetables." "You may keep them Madhu, for future use; now do what I tell you," ordered Anukul Babu and he provided the cook with a quantity of potatoes, brinjals, beans, and other vegetables which he grew in his small kitchen garden. When he sat down to dine the Maharaja was surprised to see so many dishes of fresh vegetables, which he had not tasted so long, as he had been touring in the mofussil, and said "Anukul Babu, why have you made all those elaborate arrangements for me? I had everything with me." Anukul Babu told the writer that he only with difficulty refrained from replying "I have seen your provisions, Maharaja, but your meanest subject dines on better fare."

Not only was he simple in matters of diet and dress, but in all his actions. Babu Nagendra Nath Banerji of Mayurbhanj told the writer that on one occasion he invited the Maharaja to a prayer at his humble cottage. It was an open air meeting and the guests sat in Indian fashion on the grass in the garden, only one stool being provided for the Maharaja who turned up a little late—when the

prayer had already commenced. Alighting from his carriage he left his shoes at the gate and walked barefooted to the place where prayer was going on. He got the stool removed and sat on the grass like the rest and the charming surroundings of lovely and sweet scented flowers, the bright stars twinkling overhead, the delightful calm and soft breeze of the May evening, filled his heart with rapture and he was soon absorbed in his devotions.

His strong sense of duty and love of impartial justice is well illustrated in a case which occurred a number of years ago. A servant of the Rajbati was prosecuted for some criminal offence and was sentenced to a term of imprisonment by the then State Judge. Thereupon the master of the said servant, a very influential member of the Raj family and close relation of the Maharaja, flew into a rage and rescued the prisoner from the custody of the police. When the Chief was consulted as to what was to be done, he, without hesitation, said that the law was no respecter of persons and there could not be one law for the people and another for the privileged class. Accordingly legal proceedings were instituted against that influential relative, and the law took its due course. The case created quite a sensation in Mayurbhanj, and henceforth it was felt that the authority of the Court was a power not to be set at defiance by any one, however high his rank or position might be.

This regard for the dictates of duty was equalled by his love for his work. Nobody in Mayurbhanj worked harder than the Maharaja himself, and even the minutest details of all matters of administration were at his fingers ends. "Those who knew him," says the "Amrita Bazar Patrika," "knew it well that he laboured harder for the good administration of his State than his meanest servant. Work was his idol." In fact he overworked himself and when warned by his medical advisers he used to say "Man is born to work." Babu Hemendra Nath Singh, B.A., who at one time served in the State as Settlement Officer, in an article in the "Nabya Bharat," relates that the Maharaja used to say to the officers that they might enjoy leave, but he could not, because the people did not allow him any, meaning to say that their welfare was entrusted to him, and so he was not entitled to enjoy any rest for himself. It was this conscientious devotion to his work that came in the way of his long desired travel in foreign countries. He felt that he could not reconcile such a long holiday with his feeling of duty and he was only enabled to take it when, by leaving the State in the charge of the Political Agent, he could feel that it would be well cared for in his absence.

It was remarkable that, in the midst of the multifarious duties which engrossed his attention, he could find time for study, yet he was an extremely

well read man and loved to keep his reading up to date. It is related that once, when reading a critique of a newly published philosophical work, he was asked whether he would get a copy. "I have one," he replied. "It came by last mail. I ordered it in advance." He studied everything that was useful and took an interest in everything that was good. His favourite study in later life was metaphysics, but law, history, economics and general literature received no small share of his attention and he was a close student of the Sanskrit Upanishads and other religious books. The late Babu Narendra Nath Sircar, M.A., B.L., pleader of Cuttack, who was much respected for his sterling honesty and purity of character, once told the writer that on one occasion he had a long and very agreeable conversation with the Maharaja, in which among other things metaphysical subjects were discussed. Narendra Babu had made a thorough study of Hamilton's metaphysics, and, on incidentally referring to some point dealt with in that work, he was greatly surprised to find not only that the Maharaja grasped it readily, but that he was thoroughly conversant with the book and freely dealt with some of its most important and intricate details. Another Indian gentleman who had studied economics in the American universities, while talking about economic conditions of different nations, found to his astonishment that the Maharaja

was quite up to date in modern economic ideas as propounded by the best writers, and noticed a copy of Walker's Economics on the Maharaja's table, which was evidently there for use and not for show. An eminent English counsel of the Calcutta High Court once spoke very highly of the Maharaja's legal knowledge and acumen, and expressed his agreeable surprise to see that a layman could handle in such a masterly way the intricate points of law, as the Maharaja had done in writing a particular judgment in a case tried by him.

His interest in history was particular as well as general, and it was his earnest desire to have compiled a complete history of the Mayurbhanj State. With the object of collecting and compiling materials for this he engaged in 1906 the services of an Archæologist, Babu Nagendra Nath Vasu, M.R.A.S., whose researches brought to light many objects and customs of antiquarian interest dating from the 2nd Century B.C. to about 1600 A.D. Nagendra Babu published a critique of these discoveries and their bearing on the Jain, Buddhistic, Indo-Scythian, and Tantric influences in his "Archælogical Survey of Mayurbhanj," a book of great interest and value to students of the religious history of India.

In social matters the Maharaja's views differed from those of the orthodox community and he called himself a progressive Hindu. He had liberal ideas about social reform and considered that

effete orthodoxy hampered national progress, and he felt that in dealing with social questions the broader principles of humanity should outweigh all other considerations, though he never advocated social revolution all at once.

"In religion," to quote again Babu Mohini Mohan Dhar, who knew the Maharaja as intimately as any man did, "he was an Adwaitabadi or non-dualist, according to whom there are not two but one. The Adwaitabadis believe in the oneness of the Universe, and they maintain that one Infinite Being is the only existence which is manifesting itself in all these phenomenal forms. According to them there is no 'I' or 'you,' it is all one, and that 'I' and 'you' and God and everything else are all one. They say that the Infinite cannot be two. If the soul be infinite there can be but one soul and all these ideas of various souls are not real. This is the essence of the abstruse Vedanta philosophy, of which the Maharaja was an ardent student. This Adwaitabad is difficult to conceive, but Sri Ram Chandra had occasion to tell me that he could realise this oneness. Whatever his own religious inclination might have been, toleration was his principle in religious matters and he made no distinction of caste or creed in dealing with his people." In one of his letters to the Dewan he wrote, "I regard myself as a Hindu, or Arya, or whatever else you may call it, and my religious

convictions are essentially those of Hindu Vedantism as read in the light of Western Science and Philosophy."

"He approached very near the ideal man, in appearance, in character, and in manliness." So writes the "Amrita Bazar Patrika," of Calcutta. In the administration report of the Orissa Feudatory States for 1911-12, Mr. Cobden Ramsay, the Political Agent, wrote: "I deeply regret to have to record the death of the Feudatory Chief of Mayurbhanj; his loss is a lamentable and irreparable one to this Agency; both in his personal and public capacity he was ever animated with a spirit of high mindedness and a most earnest endeavour to do his duty to all alike. His death has been a grievous loss." These appreciations of his lofty character would be corroborated by all who knew him. Wordsworth's "Character of the Happy Warrior" might have been written of Maharaja Sri Ram Chandra :—

"Who is the happy warrior?
"It is the generous spirit
"Whose high endeavours are an inward light
"That makes the path before him always bright.
"Who with a natural instinct to discern
"What knowledge can perform, is diligent to learn;
"Abides by his resolve, and stops not there
"But makes his moral being his prime care.
* * * * *
"More skilful in selfknowledge, even more pure,
"As tempted more; more able to endure,
"As more exposed to suffering and distress;
"Who comprehends his trust and to the same
"Keeps faithful with a singleness of aim."

His most fitting epitaph is written in the lines of the immortal Shakespeare :—

" His life was gentle, and the elements
"So mixed in him Nature might stand up,
" And say to all the world, ' This was a man'."

APPENDIX.

THEISM : THE NATION'S NEED.

I.

LADIES AND GENTLEMEN,

The first words are naturally those of greetings. Here in the Metropolis of Modern India, have met once more, men of culture and piety, from many parts of the land.

From Madras that played an honoured part in the Religious Revival of Mediæval India and is still an honoured Home of Culture, of Religious and Social Reform—from the Punjab where Nanak, the first Apostle of Harmony, preached the Gospel of Pure Theism long ago—from Bombay the Beautiful and Maharashtra the Mighty—from the far off classic Soil of Sind—and from different parts of our dear *Bangadesha* are come thoughtful, earnest, devout souls in sympathy with the Theistic Ideal, to take their part in the activities and enthusiasms of the Theistic Conference.

The spectacle of such a representative gathering is certainly a source of comfort (shall I not add ?) of strength—to all who strive to-day to extend the cause of Rational Piety and Spiritual Religion. It sustains us in our spiritual strivings, and charges with energy

the hope that the great Vision of a National Church for New India may be verified at no very distant date. Here in this hall are brought together men who love spiritual life more than the *creeds* of religions—and faith and fellowship more than *forms* of faith. Here is an illustration of what may be spoken of as a Religious Federation broad-based on inter-religious co-operation. For the deepening of spiritual life—for a frank and free communication of thoughts and convictions and religious experiences—for a re-wording of the vital truth of *spiritual sympathy* which bears all and beholds in all an image of God's Truth growing 'with the process of the suns'—for re-interpreting the thought that Modern India needs the sustaining force of Spiritual Theism—are met together all who will for four successive evenings take part in this Conference of Religion.

In sending forth the word of greeting and in setting forth the spirit and scope of this Conference, I am urged, as the Representative of the Reception Committee, to indicate, in brief, the *Basis of Theism* no less than to give some expression to what I consider to be the *National Significance* of the Larger Faith in us.

II.

The questions which will soon engage the attention of this Conference are connected with the spiritual and moral welfare of Mother-India. To my mind, there is no question, so significant to-day as the one about the religious re-awakening of this country. Spirituality and asceticism are the natural endowments of our

countrymen; but under the burden of a material civilization which has come upon us, they stand in some danger of losing their hold. I am far from decrying the blessings which modern civilization has conferred and may still confer on us; but it is meet that our moral progress should keep pace with it. True progress consists in the *harmonious development of all departments of human activity*, and not in that of one at the expense of another. If religion be neglected, or ignored, there will surely set in an atrophy of a vital part in the *race-organism*. The glory and greatness of Ancient India were centred in her religion, and the glory and greatness of Modern India will also be in her religion. *Let the memory of the past be an incentive to spiritual progress, and not a cloak to hide our present shortcomings.* The time may come when the West will seek inspiration from our religion and philosophy, even as we are now receiving inspiration from Western Science and Art.

Recently India had the privilege of hearing the message of the West from Dr. Cuthbert Hall, the eloquent and sympathetic American divine. Let me quote a passage from his recently delivered lectures: "May the day never come when the East inebriated with the wine of modern culture and dazzled by the appliances of modern civilization shall move from her high seat of vision, forget her prophets of the invisible, barter her great inheritance in the unseen and bow down before the perishable idols of the present age, the unconsecrated gods of a passing hour." These are

weighty words, and it would be well worth the while of this as well as of future generations to bear them in mind.

III.

At the present moment we see around us activity in all directions. Questions regarding political rights, industrial development, social reform, etc., are engaging universal and serious attention, but the religious problem stands still. It does not seem to receive sufficient recognition and thought.

The reason for this indifference is not difficult to find. Things which meet the eye, and meet our *immediate sense-wants* easily receive our attention ; the more we fix our attention upon them, the stronger the spell they throw around us. But realities unseen *appear* remote, and do not, therefore, readily lend themselves to our comprehension ; they are unnoticed except by those thoughtful few who have their gaze fixed upon the present as well as the future. Then again, in our, commerce with the external world, from the very date of our birth our notions and ideas have become so fixed and rigid that spiritual truths remain unperceived and unrealised.

But it does not follow that things which remain behind the veil are of less moment to us than the things of *sense-experience*. Surely, if the human soul is to retain its spiritual richness and vigour, things spiritual must no less be its concern than things material. To realise this,—to realise the transitory character of

terrestrial existence,—to realise that religion is the informing principle of all true and unselfish life,—that it is the motive power which is behind all moral actions in individuals no less than in nations, *a contemplative mood is absolutely essential*. So it was that "*Yoga*" and "*Dhyan*" were held in high esteem and were regarded as preliminary steps along the path of religion in Ancient India.

The value of contemplation is fully recognised by philosophers in the West. Mr. Balfour, the ex-Premier of England, who in the midst of the most engrossing duties of a world-wide empire yet found time to attend to philosophy, writes in his book, "Foundations of Belief": "Yet after all it is in moments of reflection that the worth of creeds may best be tested ; it is through moments of reflection that they come into living and effectual contact with our active life. It cannot therefore be a matter to us of small moment that as we learn to survey the material world with a wider vision, as we more clearly measure the true proportions which man and his performances bear to the ordered whole, our practical ideal gets relatively dwarfed and beggared till we may well feel inclined to ask whether so transitory and so unimportant an accident in the general scheme of things as the fortunes of the human race can any longer satisfy aspirations and emotions nourished upon beliefs in the Everlasting and the Divine." It is to the absence of the contemplative mood in this age of stress and strain that the daily declining interest in religion is due.

IV.

When I use the word religion, I do not mean the *nominal religion of convention* which a son inherits from his father, nor the *formal religion of Scribes and Pharisees*, which a man may put on as a coat or cloak on particular occasions, but the *personal religion* which is the quickening principle of all thought, of all life. It is this religion which leads man on to unselfish and noble deeds and gives him strength in the hour of trial or temptation. It is this religion which led the devoted band of Christian martyrs to face the most dreadful tortures which human ingenuity could invent, with a grace and resignation which, while receiving assent, challenges belief. The most outrageous persecution acted but as fuel to the fire. The power of kings and emperors failed to arrest this tide of *living religion*. Fire and sword were powerless again the bulwark of faith. Upon this solid foundation of sacrifice and devotion the great edifice of the Christian Religion is built.

The rise of the Mahomedan Religion affords a typical illustration of the *power of religious faith*. From an insignificant and unknown place in Arabia religious fervour spread over the length and breadth of two continents.

Our own country affords innumerable instances. From the hoary past, of which some record remains down to the present day, every generation has seen heroic bands of enthusiastic souls leaving hearth and home and all that man holds dear in their search after the unseen. " No more thorough mortification of flesh

has ever been attempted than that achieved by the Indian ascetic anchorites." And nowhere perhaps has the Divine Presence been more vividly realised. In all countries and in all ages have appeared men who have exemplified in their lives the tremendous influence which religion exercises over human lives and affairs.

Undoubtedly there have been numbers of men in all ages and in all countries over whom religion has had very little influence. It is no more my purpose to deny this fact than to deny that there is evil in this world. It is true also that in the name of religion much human blood has been shed and many atrocities perpetrated; but *religion has been unfairly charged with the sins of irreligion and the excesses of its votaries*. And the large fact lives that in the history of the world and in the lives of individuals religion has played an all-important part, and that *living religion wherever found is a force to be reckoned with*. Even Mr. Mill, a critic so hostile to the claims of religion, is forced to admit the beneficent part it has played in the past. In his essay on " Utility of Religion," he says: " It is in short perfectly conceivable that religion may be morally useful without being intellectually sustainable, and it would be a proof of great prejudice in any unbeliever to deny that there have been ages and that there are still both nations and individuals with regard to whom this is actually the case."

We sometimes hear persons say that the influence which religion is said to have exercised over human lives is really due to the great moral power which has

all along been under its command, that a "little reflection" will show that religion receives the credit of all this influence which really belongs to morality; in other words, these persons maintain that in this rationalistic age a rational ethical system and abstract moral ideals are quite enough for the guidance of human conduct and that theistic belief is no longer necessary to nourish them. The *raison d'être* of ethics is a much disputed point, and the moral ideals of different philosophers have varied; but, avoiding hair-splitting discussions, one may say with truth that man *can distinguish intuitively what is right from what is wrong*, can feel also an *impulse* to do what is good and to avoid what is bad. But if the basis of our moral impulse be only a shadowy moral ideal and nothing more, the question suggests itself:—Has that basis *sufficient strength* to stimulate the impulse of *self-fulfilment?* I believe not. Is an *impersonal moral ideal* sufficient to reform the drunkard and the profligate? I believe not. It is when morality is quickened by a living theistic faith that such miracles of moral reform take place. The history of ages supplies innumerable instances of sinners reclaimed by Goodness and re-born in the Kingdom of God. Of such instances we have some personal experience, and the experience of universal humanity has shewn that *moral power gains in strength in proportion to the intensity of religious faith.* Prof. William James, the greatest of living psychologists, in his refreshing and humorous style, writes thus in his book, "The Will to Believe:" "The capacity of the strenuous mood lies so deep down among

our natural human possibilities that even if there were no metaphysical or traditional grounds for believing in a God, man would postulate one simply as a pretext for living hard and getting out of the game of existence its keenest possibilities of zest. Our attitude towards concrete evils is entirely different in a world where we believe there are none but finite demanders from what it is in one where we joyously face tragedy for an infinite demander's sake. Every sort of energy and endurance of courage and capacity for handling life's evils is set free in those who have religious faith. For this reason the strenuous type of character will, in the battle-field of human history, always outwear the easy-going type, and religion will drive irreligion to the wall. It would seem, and this is my final conclusion, that the stable and systematic moral universe for which the ethical philosopher asks is fully possible only in a world where there is a divine thinker with all-enveloping demands. If such a thinker existed his way of subordinating the demands to one another would be the finally valid casuistic scale, his claims would be the most appealing, his ideal universe would be the most inclusive realizable whole. If he now exist, then actualized in his thought already must be that ethical philosophy which we seek as the pattern which our own must evermore approach."

V.

Buddhism is sometimes cited as an instance of a purely ethical religion which without belief in God, has held sway over one-fifth of mankind for centuries

together. Ethical enthusiasm, moral idealism, spirit of self-sacrifice are, certainly, characteristic of Buddhism; and to call Buddhism a *purely ethical religion* is, I submit, a blunder. Buddha himself stands as the *personal evidence* of *the Religion* of the *Spirit ;* else would he have never been for ages accepted as the *Tathagata*. Indeed in the *Sadhamma Pundarika* (" The *Lotus* of the *Good Law* ")* we read of the Infinite and Eternal Person, the Self-existent Spirit ; and, further, that Sakya Muni was but one of His recurring manifestations. Think, again, of the Buddhist *Belief in the Hereafter*, and of the suggestive *Doctrine of the Deed* (Karma) interpreting the universe as a *moral organism* nourished by unfailing Righteousness. Surely, the idea of Religion is immanent and operant in this Buddhist conception which interprets the world as woven on every one of its " seven sides," with *Wisdom* and with *Moral Law*. Surely, the Buddhist may well exclaim :—

" Thou dost preserve the stars from wrong,
And the most ancient heavens through
Thee are fresh and strong."

A religion pledged to such a faith cannot be called a purely ethical religion. Scholars differ as to the exact significance of its doctrine of *Nirvana*. What to a Western scholar may mean annihilation, to the mystical oriental mind is, in very truth, a transcendental state of existence free from desires and pains —a state of being which passeth human understanding. It is true, some

*Cf, Translation by Kern, Sacred Books of the East, Vol. XXI.

schools of philosophical Buddhism never laid special emphasis on the doctrine of God ; but may not this very shortcoming explain why it did not appeal to the soul of India, and why in countries where it still exists the place of God has been taken by Buddha himself ? That Buddhism was, in some of its implicates, pessimistic is true ; but a religion which believes in a Hereafter and in a Living Original of moral order, can by no means be stamped as atheistic. The true significance of Buddhism yet remains to be unfolded ; and a profound and critical study of its literature may yet throw an interpreting light upon its inner meaning and its larger message.

Our age has seen the birth of a purely ethical religion, *viz.*, the religion of humanity, which in its zeal for rational piety, has enthroned the *abstract idea of humanity* on the seat consecrated to God. This is an outcome of the religious instinct asserting itself where belief in the Godhead has been undermined by a narrow rationalism. As a purely ethical religion, "*its ideal lacks the note of infinitude and mystery.*" It is but a makeshift of the imagination which can never retain the charm which reality alone possesses ; nor can its pseudo-divinity arouse adoration and stir the springs of deep devotion. That its ideal is not acceptable to the human heart is proved by its lack of adherents. To bolster up religion without a basis of belief in a Living God is very much like trying to keep a watch going without its hair-spring, and is therefore destined to fail.

VI.

My object in taking up so much of your time in treating religion from a stand-point which may be called *pragmatic* rather than *utilitarian* is this—that in this age of science and rationalism, in the hurry and bustle of modern life, when people seem to have no time for contemplation, when *value-judgment* is so easily understood and appreciated, it is well to give prominence to the *value of religion as the motive power to all* noble deeds, as the soul of morality and as the *dynamic principle* which has changed sinners into saints. But value or utility is not the *ground* upon which religion lays her claim. She rests her claims on her own *intrinsic worth* and not on some *extrinsic* attribute of *utility*.

The greatest privilege which we enjoy in this age is *freedom of thought*. It is the greatest achievement of the Modern Age. The marvellous conquest of man over the secrets of nature, the marvellous inventions by which the forces of nature are pressed in the service of mankind, are some of the results of the spirit of freedom working on the physical plane. The greater regard for the suffering of living creatures, the greater efforts for their alleviation, the greater respect paid to the opinions and beliefs of others, the larger enthusiasm for Universal Humanity are some of its results working on the moral plane. No longer are we required to submit to fetters forged by age or fixed by tradition. No longer is reason—'the candle of the Lord'—a captive in the prison-house of dogma. But if the freedom we enjoy is great, *our responsibility is also great*.

In an age when authority had a greater hold, understanding was willingly lent in captivity to ecclesiastical authority. That was, perhaps, a necessity of the age. Things, I think, have changed; we are now in danger of running to the other extreme, and *mistaking license for freedom*. In this age understanding is regarded as the one supreme standard of religious belief; understanding is regarded as the 'open sesame' of truth.

But there be other ways in which the self functions as well as in the way of understanding. Let us gladly recognise the importance of understanding (*verstand*); but we must not be blind to its limitations. We must bear in mind that intense concentration of mind and perseverance are indispensable to science,—that the greatest discoveries of modern science have demanded not simply *investigation* but also '*scientific imagination, intuition, insight, synthetic vision*.' A flash of intuition is felt by the mind of a genius; and following the track of the flash, he *sees* a scientific truth, he makes a discovery which, perhaps, posterity alone may verify. Again, induction—the great instrument of science—itself rests on *rational faith*; without this rational faith in the *uniformity of nature* the whole structure of science will tumble down, and human life itself will be paralysed. It is then, not the application of the intellect alone, but the *functioning of the self* as a *whole* which leads to the discovery of truth. If this is the case so far as physical science is concerned, what must it be as regards metaphysics, the science of sciences?

Dealing with ultimate problems with a subtlety all its own, metaphysics does not seem to find much favour in the present age. But if the divine truth is to be known, if the Temple of pure thought consecrated by the genius of man unto the Unseen is to be understood, the study of metaphysics is essential. Truth, whether seen by Sankaracharjya or Fichte or Hegel, is one and universal. And the master minds of the world whose thoughts have dwelt on the Unseen have left us a valuable asset in their speculations bearing on ultimate reality.

Matter and force, the idols of physical science, perplex the mind when metaphysically approached; still more is the mind perplexed when it strives to apprehend the Transcendental, the Absolute, the Self-sustaining all human souls. The human soul must rise above the distractions of this earth—must enter into the calm and clear atmosphere of contemplation—must have a pure mind, a devout heart, a delicate conscience, —must pass within the Sacred Circle where alone may come some golden gleams of the Mystery whose shadow rests over all. If the soul is to have God-vision which Jesus and Chaitanya had, it must also have *the faith of Jesus and the love of Chaitanya*. If, then, we approach the Transcendental with our methods of experiment and physical observation and, perhaps, with a mind whose natural instincts and impulses have suffered havoc from a narrow rationalism—if we do this and find nothing,—we do but prove the blindness of *rationalistic understanding* and not that the Light streaming through the Mystic Sense is delusion and darkness.

VII.

The mystical experience of prophets and seers and saints of all lands and all ages is a fount of inspiration to the weary soul; and so our debt of gratitude to the *spiritual fathers of mankind* is immense. Infinite are the ways of the Eternal of interpreting Himself to man, if man will but have the eye to see and the heart to feel; specially rich, in this regard, is the experience of those God-intoxicated souls, who in a growing spirit of self-surrender gave their all to God and lived and had their being in Him; they illustrate the ancient truth that in proportion as a man *ascends* does God *descend* to meet him. When nature clothed with beauty presents herself to us and the mind is filled with awe or with sweet repose—when on reading some rhythmic, soul-subduing poem, or hearing some hymns of glory in the holy hour of dawn, the mind is filled with holy thoughts—or when in the midst of a devout congregation attuned to worship sublime, the soul is lifted to higher heights of the spirit—it is *then* that the hand of God touches the spring of the human heart, and the *jivatman* enters the blessedness which passeth understanding.

It is however in the moment of sorrow—of that deep sorrow which is the lot of man—when heaven and earth seem an utter blank, an empty void,—when the heart is wounded with many wounds,—when the mind finds no rest except in the cry of a pure and passionate prayer to God,—it is in that critical yet blessed moment that man hears distinctly a Voice

whispering words of hope and love; then, too, he receives support and strength to bear all the suffering which the world can inflict; then, too, he begins to feel that sorrow is a blessing in disguise, that *suffering is a sacrament*. He who has *realized* all this holds in his hands a key to the enigma of life. The world, to such an one, is no longer a fortuitous concourse of atoms, but a divinely designed habitat of living beings; human beings are no longer the playthings of blind fatalistic forces, but the "*offspring*" of God after His own image.

Mysticism is a subjective experience of the mind when it is in touch with the spiritual; *and the experience is vivid and real no less than is the experience of the phenomenal world*. It has been felt by many in all lands and in all ages; though medical materialism has long confounded it with hypochondria and other morbid mental phenomena! But mystic experience, I am glad to note, is receiving thoughtful attention to-day; and Lombroso has lived to know that *saints* are not *mere neuropaths*. The New Psychology is already striving to study, in a larger light, the *Problem of Personality*; and as more and more of the phenomena bearing on Intuition, Genius, Exaltation of the senses, of Ecstasy, Conversion and other varieties of Religious Experience, come to be investigated, the world will receive a scientific justification of the experience and influence of what the mystic calls the *Spiritual World*, of what the late Mr. Myers called the *met-ethereal Environment*. Then, too, shall come to us a better knowledge of the convictions and consecrated contents of the *larger*

consciousness with which the Mystic is in daily-deepening contact. In this connection, let me voice the sentiments of all and say that our grateful thanks are due to Dr. C. C. Hall for his invaluable and illuminating exposition and defence of mysticism. India is the land of Yoga; here mysticism is fully understood and appreciated. Mysticism runs in our veins. The Upanishads and the Vedanta—are they not one wondrous outpouring of the Mystic Song? The Himalayas and the Indian ocean *invite us to mystic communion*, as they once invited the Rishis of our Ancient Past. Are you ready to give response?

Let the closing words of my address be the words of him in whom the Mystic Sense was keen and strong—the words of one of the very greatest of Modern India—of the late lamented Rev. Protap Chunder Mozoomdar:

"How is it, that in spite of all the great Western books and the Hebrew books which we love and revere, we have an inalienable love and reverence for the great sacred books of India? It is not a foolish patriotism. Rationality is indeed higher than nationality: and when the two conflict, nationality must go to the wall and rationality prevail. But here rationality and nationality strike up the same tune. We are perfectly reasonable, perfectly logical, when we extol the spiritual insight of our ancient sages which not only we shall develop and maintain, but the whole world shall have to accept. The spiritual genius of India, the deep seeing of the Hindus, shall not die. It is the wisdom which the East once taught the West and will teach

once again. O Sons of Rishis, followers of the revered ancestors, your souls rapt up in traditional bond have lost altogether the genius and inspiration which are your legitimate inheritance. Nature is steady, creation is the same living divine thing, but our ears are dull, our understandings dead. Possess once more the wisdom of your fathers, read between the verses of the tenth mandal of the Rigveda and your Theism, call it by what name you will, will be your salvation."